

English Section



Editor : Diljit Singh 'Bedi'

DAYS COMMEMORATING HISTORICAL EVENTS

(16th June to 15th July)

17 June		Kar Sewa of the sarovar of Sri Darbar Sahib started. (17-6-1923)
18 June	(a)	First election of under 'Central Board' under the Gurdawara Act. (18-6-1926)
	(b)	All Parties convention at Chandigarh demanded return of Punjab to Chandigarh. (18-6-1968)
19 June		Gurdwara Bhai Pheru case decided in the favour of Sikhs by a judicial court. (19-6-1931)
22 June		The Viceroy announced formation of Interim government for India, Sikh decided to boycott the Cabinet Mission. (22-6-1946)
26 June		Painda Khan and Adina Begh attacked Sri Anandpur Sahib. (26-6-1700)
27 June		Death of Maharaja Ranjit Singh. (27-6-1839)
30 June		House of Commons (U.S.A.) discussed Sikh problems. 204 members supported Sikh cause. (30-6-1989)
1 July		Battle of Nangal Gujran. Baba Gurdita alongwith one hundred Sikhs, fought on the side of Himat Chand Handuri against the Pathan Chief of Ropar. (1-7-1635)
7 July		S. Surjit Singh Barnala appeared at Sri Akal Takhat Sahib. (7-7-1988)
8 July		Tara Singh Moga moved Gurdwara Bill in Punjab Legislative Council. (8-7-1925)
9 July	(a)	Gurdwara Bill passed an Act. (9-7-1925)
	(b)	Akali Dal launched agitation against imposition of internal emergency by Indira Gandhi. (9-7-1975)
10 July		The ban on Punjabi Suba Zindabad slogan withdrawn. (10-7-1955)
12 July		Master Tara Singh demanded referendum of on the issue of Punjabi Suba. (12-7-1961)
15 July	(a)	Delegation of Khalsa Darbar met Gandhi at Lahore. Gandhi assured the Sikhs that Congress shall not accept any constitution that did not satisfy Sikhs. (15-7-1934)
	(b)	Master Tara Singh demanded Sikh State and presented analogy of Isreal, If Isreal can be created for 10% Jews then why not for the Sikhs whose homeland is Punjab. (15-7-1945)



In continuation with the last edition:

SRI GURU GOBIND SINGH JI (1666-1708)

-S. Surjit Singh 'Gandhi'

**We are taking pleasure while publishing these contents from the book
'History of the Sikh Gurus' by S. Surjit Singh Gandhi former Head of Sikh
History Research Board (SGPC).**

Educational Activities

He went through the whole gamut of epic-literature in Sanskrit, and equipped his mind with soul-stirring legends of the Mahabharata and the Puranas and was deeply impressed by the idea which runs throughout the Puranic literature, the idea of a saviour appearing from time to time to uphold righteousness and destroy unrighteousness to uproot evil and establish good. The stories of Ram destroying the Demon-King of Lanka, the son of Devki crushing Kansa, and especially the exploits of that personification of righteousness and divine power called Durga, breaking skulls and drinking the blood of Mahkasur and other demons, filled his heart with hope and confidence. Besides this, as he grew in age, he began to understand correctly what his inheritance was and what it alluded to. Shri Guru Nanak Sahib in one of his hymns had named God as demon-killer. Similar views were expressed by Guru Ram Das Ji. Guru Gobind Singh Ji in consonance with the views of Shri Guru Nanak Sahib and other Guru Sahib regarded God as demon-killer, with the difference that he unlike prophets sent by God, did not arrogate to himself any divinity. Therefore while strongly believing in his heaven-ordained mission, he humbly declared that he was but a servant of the Supreme Being and anybody calling him God will be thrown into the cauldron of hell.

As a part of his programme of educating the masses to enable them to fraternise themselves with the Sikh Movement; he gathered around him a comity of literary luminaries from all parts of India. The records¹ speak 105 poets and 20 writers but we feel that they formed only the nucleus and in fact, there were a larger number of poets and writers.

According to Sikh tradition, a vigorous drive was made to re-write, restate, translate the old Puranic literature, and also to create such literature which prepared the people to realise the ideals of the movement. Though the detailed account of the literary compositions of the various poets is not known, yet some works are available indicating the spirit which these works wanted to generate. Sainapat rendered Chanakya Neeti from Sanskrit to Brij Bhasha. Bhoj and Lakhan translated 'Prajā Tantar', Bhai Nand Lal composed Bandgi Nama, Amrit and Lahar: gave a live interpretation to Sabba Parv of Mahabharata, The common note of these compositions was that heroic struggle should be waged against the evil forces. Sri Guru Gobind Singh Ji himself wrote a lot. During his stay at Paonta he composed 227 Chhands of Deb Path.² Gopi Berahe Natak consisting of 136 Chhands, Ras Mandai comprising 310 Chhands, Judh Parbodh, Shaster Narn Mal.

The literature as produced by Sri Guru Gobind Singh Ji was not for its own sake, it was used as one of the levers for the regeneration of the people. "The key-note of this vast literature some of which is preserved in the Dasam Granth is optimism, freedom from superstition and strong faith in the oneness of God and of all humanity. His purpose in creating literature was to infuse a new spirit among his followers and steel their hearts against all injustice and tyranny.' The tyranny that then prevailed in the country was not only political but religious and social as well. If some of the rulers subjected the people to certain disabilities and hardships, the Brahmins and Mullas where they were concerned, were no less cruel in keeping millions of their countrymen in a sort of religious bondage. If the political rulers were treating the subject people like so many vermins, their religious leaders were doing no less in looking down upon so many of their fellowmen as untouchable. The political tyranny was discriminate and occasional but the religious tyranny was indiscriminate and continuous being practised every day in kitchens, at village wells, in temples and hundreds of other places of mutual resort.

It was more heinous than any other crime.

Sri Guru Gobind Singh Ji says:

"The sins committed in the name of religion are such as to put even greatest sins to brood."

Missionary Activities

Notwithstanding his pre-occupations, the Guru Ji addressed himself to the task of

spreading his mission. He got a gurdwara built on the banks of the Jamuna in November, 1685. The shrine was named 'Paonta Sahib', meaning a foot-stool to stay. Religious gatherings used to be held as usual both in the morning and evening wherein Divine Music and religious discourses were held. In this way, the Guru Ji tried to convey his message to the local populace. Apart from this, the Guru Ji visited Kapal Mochan, Kalsia, Slana, and Thanesar. He visited the village named Dhakauli while he was returning to Anandpur from Paonta. He also visited the village Lahar. All these places have gurdwaras commemorating Guru Sahib's visit and his impact on them. Many persons personally visited Paonta to listen to the Guru Ji. A renowned Muslim Saint, namely Budhu Shah came to Paonta and after a long conversation with him came round to the Guru Sahib's views. Budhu Shah remained for some time with the Guru Ji who entertained great affection for him. After some time, the Guru Ji at the recommendation of this very Faqir recruited 500 Pathans, discharged from the Mughal Army for a petty offence and by doing so, showed to the world that the Guru Ji was not anti-Islam. He was the protagonist of progressive forces leavening the process of regeneration.

The Guru Ji, in order to give Sikh orientation to the Indian, faiths, thought it prudent to create a separate class of persons possessed of a fairly wide knowledge of Sanskrit and devoted to the Guru Sahib's Gospel. To achieve this object, the Guru Ji sent five chosen Sikhs to Pandit Raghu Nath for learning Sanskrit; but that monster of orthodoxy refused because none of the students was Brahmin. At this, the Guru Ji sent those very Sikhs to Benaras but this time dressed in saffron-coloured apparel. A gurdwara named 'Chetan Math Guru ki Sangat' has been built at that place. Those five Sikhs-Ram Singh, Sobha Singh, Karam Singh, Ganda Singh and Vir Singh-were initiated into the order of the Khalsa through the baptism of the sword. They founded an organisation, known as Nirmala which in course of time, rendered meritorious services, to the cause of learning and scholastic pursuits among the Sikhs.

Notes and References

1. Refer to Guru Gobind Singh Ji De Darbari Ratan by Piara Singh Padam, pp. 4-6.
2. Deb Path (1683-84); Gopi Berahe 136 Chhands (1680), Ras MandaI A.D. 1688, Judh Parbodh A.D. 1688, Shastar Narn Mala A.D. 1685.



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Shiromani Gurdwara Parbandhak Committee

Teja Singh Samundri Hall, SRI AMRITSAR.

No. 21548

Date 19.5.17

Sh. Narinder Modi Ji,
Hon'ble Prime Minister,
Government of India,
New Delhi.

Subject:-Reminder regarding the immediate release of the Sikh detainees whose trials have not started and/or who have served their sentences.

Respected Sir,

Through this communication of mine, I yet again want to remind you about a very sensitive Sikh religious issue of the release of the Sikh detainees whose trials have either not started and/or who have long served their sentences. My predecessor had also written regarding this subject.

There are a number of Sikh prisoners in various jails of India whose trials have not even started yet and they have even undergone imprisonment more than the time they would have spent in prison, had they been convicted. There is another type of Sikh prisoners who have undergone the imprisonment awarded to them, since long, and they have been detained in utter violation of the law of the land. The issue has been highlighted and discussed at various platforms in the past too, but to no result. This all has hurt the sentiments the Sikhs and has caused wide spread resentment among them. As discussed above, this is a very sensitive issue that needs immediate redressal.

So, the undersigned being the President of the Shiromani Gurdwara Parbandhak Committee, Sri Amritsar, the apex religious representative body of the Sikhs, again reminds your goodself to take personal interest and take up the matter with the concerned officials for immediate release of the detained Sikhs, as discussed above.

Hoping for an immediate and positive action.

Regards,

Yours sincerely,

(Kirpal Singh 'Badungar')

President,
Shiromani Gurdwara Parbandhak Committee,
Sri Amritsar.

Copy to:-Sh. Rajnath Singh Ji, Hon'ble Minister for Home Affairs, Government of India.



**प्रधान मंत्री कार्यालय
Prime Minister's Office**

**नई दिल्ली- 110011
New Delhi- 110011**

Sub:Petition of SHRI KIRPAL SINGH BADUNGAR
SHIROMANI GURDWARA PARBANDHAK COMMITTEE
AMRITSAR
PUNJAB

A letter/gist of oral representation dated 19/05/2017 received in this office from SHRI KIRPAL SINGH BADUNGAR is forwarded herewith for action as appropriate. Reply may be sent to the Petitioner and a copy of the same may be uploaded on the portal.

[SAMIR KUMAR]
SECTION OFFICER

SECRETARY,MINISTRY OF EXTERNAL AFFAIRS

PMO ID No.:PMOPG/D/2017/0241887 Dated: 24/05/2017

Copy for information to :
SHRI KIRPAL SINGH BADUNGAR
SHIROMANI GURDWARA PARBANDHAK COMMITTEE
AMRITSAR
PUNJAB

Note:- Status of the grievance can be tracked through internet at <http://pgportal.gov.in/ViewStatus.aspx> by entering registration no. PMOPG/D/2017/0241887



Prof. Kirpal Singh
Badungar

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21405A
16-05-17

President,
Shiromani Gurdwara Parbandhak Committee,
Sri Amritsar.

Hon'ble President of India,
Rashterpati Bhawan,
New Delhi.

Respected Sir,

Subject:-Some very pressing issues- relating to Sikh Community.

May we kindly drawn your attention to some of the issues for which we have represented in the recent past.

- 1- *Immediate release of Sikh detainees who have served their sentences.* There are number of Sikh Prisoners in jails, who have completed their sentences since long. These detainees need to be released the soonest (list of these detainees is enclosed.)
- 2- *Grant of clemency to Bhai Balwant Singh Rajoana- petition under Article 72 of the constitution.*
We have represented your Excellency for grant of clemency to Bhai Balwant Singh Rajoana who has already served imprisonment for more than 21 years. This appeal echoes the sentiments of Sikh Community and have given representations earlier.
- 3- *Permission for construction of Gurdwara Gian Godri sahib at Haridwar (Utrakhand)*
Guru Nanak Dev Ji, the first Guru had visited Haridwar and in memory of that there existed a Gurdwara Sahib which was demolished in 1979 and there now stands an office of scouts & guides. We have represented to the state of Utrakhand for allotting a small piece of land. So that Gurdudwaras is the sacred memory of Shri Guru Nanak Dev Ji can be rebuilt. Here we seek your kind intervention.
- 4- *Problem being faced by Sikh Sikligar community in Madhaya Pardesh.*
The sikiligar community specialises in the craft of making traditional weapons for the Sikh Gurus and later on for the Rajputs. The members of the community are being tortured by the police & other miscreants – besides they are being uprooted & the Gurudwara priests are being threatened. The matter has been brought to this notice of M.P.Government by us but nothing has been done so far.
- 5- *Desecration of Guru Granth Sahib at various places.*
During the last two years there have been number of instances where the Holy Book, Guru Granth Sahib have been desecrated & the pages have been torn at number of places. This has hurt the Sikh community the most. Stringent law needs be there suggesting very severe punishment for the culprits, who are responsible these heinous acts. An



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Prof. Kirpal Singh
Badungar

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President,
Shiromani Gurdwara Parbandhak Committee,
Sri Amritsar.

independent Enquiry Agency should be established to ascertain, the causes & persons behind such acts.

- 6- *Returning of Sikh Relics & books of Sikh Reference Library taken by the Army in June 1984.*

During the army operation of June 1984 at Sri Harmander Sahib complex, thousands of books & old historical papers had been taken by the Indian Army. Barring few books, we have not been given many handwritten & old historical religious papers & books despite our follow up with the Army & the Government.

- 7- *Sikhs living Abroad with their names in Black List- needs to be reviewed.*

Many Sikhs, in the wake of disturbance in Punjab, left their home states. The police in many cases without ascertaining the facts, declared- these persons as unlawful & hence their names appeared in the Black List. Even after a lapse of 32 years, these Sikhs who yearn to visit their home land are unable to come on account of this. Their cases should be reviewed with fairness & with broad mind.

The above issues have been taken up earlier also but unfortunately nothing has been done and hence your intervention please.

Regards,

Sd/-

(Prof. Kirpal Singh Badungar)

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New Delhi -110004

No.18/05/P(I)/2017

18 May, 2017

Dear Sir,

Kindly refer to your letter dated May 16, 2017 addressed to the President of India.

The same has been forwarded to the Home Secretary, Ministry of Home Affairs, New Delhi for appropriate attention.

With regards,

Yours sincerely,


(A. Rai)

Prof. Kirpal Singh Badungar
President
Shiromani Gurdwara Parbandhak
Committee, Sri Amritsar
Punjab